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The San Francisco Conference and Beyond

This article is written in the closing days of the United Nations Conference on International Organization. The purpose of this, the greatest political conference in the world's history, is to agree upon and submit to the United Nations the basic principles and a form of organization for a New World Order. Neither the final text of the charter containing these basic principles nor all the details concerning the organization have been made public. Nevertheless enough has been made public from time to time concerning both the charter and the organization to give assurance that the conference has been successful, that it marks a great step forward in the setting up of a New World Order in which peaceable collaboration will take the place of war in the settlement of international difficulties. The fact that such a conference has been held, that the representatives of fifty nations with five-sixths of the population of the world with their widely varying political, economic, cultural and religious backgrounds have been consulting together for two months at San Francisco on matters of international concern related to the peace of the world, looking toward the establishment of justice and brotherhood among the nations of the earth, and have come to an agreement upon the basis for achieving these purposes, is itself a great achievement. What they will submit to the fifty nations for their approval will no doubt come short of measuring up to our ideals or hopes, or those of any nation, or any group of any nation. For example, that group which we as National Reformers represent have advocated that the charter for the New World Order should make recognition of the sovereignty of God over all nations, of the spiritual rulership of the Prince of Peace, and of the supremacy of the moral laws of God in the realm of international

relationships. From all that we have learned the charter will make no such recognition. It is our conviction also that too much authority and power is lodged with the big nations of the Security Council and not enough in the Assembly. If we had our way there would be a much greater restraint of national sovereignty and more power lodged with the world organization. But frankly acknowledging the shortcomings of what the conference has agreed upon, we would emphasize the greatness of what has been achieved as a sufficient basis on which to proceed in the years to come, looking to the future to remedy its defects. Therefore, it is our earnest hope that the United States and the other forty-nine nations represented in the Conference will ratify what will be submitted to them. Once they have ratified the charter and the form of organization submitted, the much greater task remains of putting it into actual operation in the international realm of the world's life. To date it is only on paper.

What hope is there of putting it into operation, and of the realization of the universal desire for the peace of the world? Here we need to do some hard thinking. Peace is not an ideal to be striven after. It is a state attendant upon the achievement of an ideal. That ideal is righteousness, liberty, the application of the Golden Rule among nations. This is the teaching of Scripture, "The work of *righteousness* shall be peace; and the effect of *righteousness*, quietness and confidence forever."—Isaiah 32:17.

Armaments, while the instruments of war, are not the causes of war. To take away the instruments and leave the causes would mean to expose the world to still greater wars. Therefore, the great task before us is to suppress national aggrandisement, to overcome

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Letter to Secretary of State Stettinius and Reply:

Honorable Edward J. Stettinius, Jr.
Secretary of State
Washington, D. C.

My dear Mr. Secretary:

On behalf of The National Reform Association, a national Christian citizenship organization, we write you as Chairman of the delegation that will represent The United States at the United Nations Conference to meet in San Francisco, to assure you that you and the members of the delegation will have our prayers and the prayers of our constituency in meeting the tremendous responsibilities resting upon you as participants in this, the most important political conference in the history of mankind.

In addition to expressing to you the above, this letter is to make the following requests:

1. That your delegation use its influence, representing as you do the nation that is host to the Conference, to have the daily sessions of the Conference opened with prayer for Divine illumination and guidance in the deliberations and conclusions of the Conference.

In support of this request we enclose copy of a letter to our late and lamented President on this very matter which we wrote and mailed to him *at the very hour of his death*. The reasons given in that letter in support of our request need not be repeated here. We trust you will give careful and favorable consideration to them. Surely God's help is needed in this Conference as greatly as it is needed in carrying on the war.

2. To present to the delegation for their favorable consideration a statement expressing certain convictions of the Board of Directors and constituency of The National Reform Association with respect to the setting up of a New World Order. These convictions are expressed in a petition addressed to the President and the Secretary of State (as well as to the Senate of The United States) copy of which is enclosed.

First, with reference to its charter. We believe that among the fundamental principles that should be included in this charter, recognition should be made of the God who has made of one blood all nations, who is the ultimate source of liberty and freedom and of all other national blessings, and whose moral laws are binding upon nations as they are binding upon individuals and of their obligations to be guided by His moral laws in all their relations with each other. Surely such

recognition is due Him. Furthermore, such recognition would have a wholesome effect upon the leaders and the peoples of the United Nations in creating and maintaining a sense of responsibility to the moral government of God. Is it not the lack of this sense of responsibility and the failure of the nations to be governed by these moral laws of God in their dealings with each other the fundamental cause of the two global wars that have been waged within this generation? Our views regarding this are set forth in Point 1 of the petition.

Second, with reference to the kind of political organization required in the setting up of the New World Order, if we are to have peace. You will note from the petition that we believe that some restraint should be put upon national sovereignty and that the United Nations organization should be clothed with authority sufficient to prevent any aggressor nation or combination of aggressor nations from bringing on another world war and not be left like our Continental Congress without authority to carry out its enactments.

Third, our convictions with reference to our nation's participation and leadership in setting up this New World Order. We need say nothing of this point other than what is said in the petition. Our hope and prayer is that our own nation will never again revert to isolationism but that recognizing our Christian obligations to the whole world, obligations measured by our strength and influence among the nations and by our Christian heritage of liberty and freedom—our nation will assume a position of leadership in setting up this New World Order. (See Point III of the Petition.)

Trusting that these matters will receive your sympathetic consideration and assuring you of our hope and prayers for the success of this Conference,

Very respectfully yours,

R. H. Martin, President
D. H. Elliott, Secretary.

REPLY FROM DEPARTMENT OF STATE

My dear Dr. Martin:

I acknowledge receipt of your letter of April 18, 1945, on behalf of The National Reform Association enclosing a "Petition for a Christian World Order", together with a copy of a letter addressed to the late President and enclosure, offering suggestions relative to the conduct of the United Nations Conference on International Organization and to the Charter to be drawn

up at this Conference. I acknowledge also the receipt, by reference from the White House, of your letter of April 12th addressed to the late President on the same subject.

In connection with your suggestion that the daily sessions of the Conference be begun with prayer, I am sure you and your associates were gratified to note the manner in which the Conference was opened. Since the Conference Delegates include Christians of many sects, Jews, Mohammedans, Hindus, and others, in keeping with the traditional practice at International Conferences, there are no religious ceremonies at the Conference itself. However, there is available at the information desks of the hotels and Conference buildings in San Francisco a schedule of services being held by the various religious groups in the city. It is understood that special services have been planned by the churches of San Francisco to mark this momentous occasion. I enclose a copy of a recent address by the Honorable Joseph C. Grew, Under Secretary of State, which will doubtless be of interest to you.

There is no doubt, as you forcefully point out, that a just and lasting peace can be built upon Christian principles, and it is certainly true that, among these principles, the rule of giving as well as receiving must operate at the inter-governmental as well as the individual level. The policies of governments are determined in the end by the opinion of the people behind those governments. It may be expected that, as the practice of Christian principles grows stronger among the people, the same principles will increasingly regulate the relations among governments.

The Department is pleased to note the interest and to have the opinion of such a large group of citizens. We fully appreciate the desire of American people everywhere that adequate international machinery be established to the end that the present world tragedy will not be repeated. This Government welcomes constructive inquiries and suggestions from citizens everywhere to the end that American policy may have the soundest possible foundation in an intelligently formulated public opinion.

While the Department is fully aware that the system agreed upon at the United Nations Conference will not go as far along the road of international federation as some may wish, it believes that the Dumbarton Oaks Proposals, which will constitute the basis of discussion at San Francisco, combine practical idealism with political

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THE SAN FRANCISCO CONFERENCE

Honorable Joseph C. Grew, Acting Secretary of State

(Extracts from Mr. Grew's address at Washington Cathedral Service of Prayer, Sabbath, April 29, 1945—the day set apart by President Truman for prayer for the United Nations Conference on International Organization)

Today, as we survey the holocaust of two world wars within a quarter century, as we count the cost in death and disaster, in torture and starvation, in ruined lands and blackened cities,—above all, in the loss of our youngest and best—we are determined as never before to find the way to a peace that will endure. And at long last we are willing to face the ultimate stubborn realities, to make the sacrifices and give the service necessary to attain that great objective.

Reluctantly we have come to the realization that there is no certain security in strategic frontiers, great oceans or vast distances, that never again can we or any other people find security in isolation.

We know beyond peradventure that another war, coming upon an intensive development in military, electrical and chemical science, could wipe great masses of civilians off the face of the earth in a matter of very brief time. With that certain knowledge, can any effort, any sacrifice, be considered too high a price for preventing future tidal waves of militarism, and for permitting mankind to live and progress in confidence, security and peace?

* * *

The San Francisco Conference has begun. We may describe it, without fear of overstatement, as one of the most momentous gatherings of history. We may approach it with sober confidence and high hope.

What justification, you may ask, exists for this confidence and hope?

By what new alchemy do we propose, now, miraculously to snatch success out of the failures of the past?

I believe we shall succeed, not through any miracle, but through a combination of hard work—and faith.

We and our Allies have been slowly and painstakingly hammering out—by a combination of hard work and faith—the shape of a new kind of peace: Not a Roman or Teutonic peace by domination; not a reactionary peace designed to freeze an antiquated social and economic order; not a peace of rival blocs; but a flexible, dynamic, progressive peace by cooperation and mutual accommodation. A peace which shall hold out the promise of better conditions of life for so many people of this earth that they will be drawn into its orbit through enlightened self-interest.

The proposals before the San Francisco Conference, while neither perfect nor complete, do, however, provide a

realistic basis for developing such a peace.

We come, then, to what is, for us, the paramount question: What part can we, the American people, most usefully play in this bold enterprise?

I think I am faithfully interpreting our innermost desires and convictions when I say that, as a great democracy, we come to the council table of the United Nations not to dominate, but to serve humanity—to serve not only through leadership but through example.

"Whosoever would become great among you, shall be your minister; and whosoever would be first among you shall be servant of all."

The opportunity to serve a stricken humanity will come to us only if, at the height of our power, we can be humble. Our character as a people has never faced a harder test.

Alone among the Great Powers, we shall emerge from this most destructive of all wars with our cities unscathed, our fertile fields and natural resources untouched by the devastation of war.

On the day of final victory we shall awake to find ourselves possessed of the greatest military power in all history.

These are thoughts that might induce complacency. If that should happen we should be lost, and our victory would be empty. But we can be confident that it will not happen, because this generation of young Americans has grown up in a period of leadership which understood the uses of power and accepted its responsibilities.

"Our strength is measured not only in terms of the might of our armaments," Franklin Roosevelt said. . . "It lies deeply imbedded in the social and economic justice of the system in which we live."

* * *

For Germany was beaten by the aroused and wrathful conscience of the Allied people. Germany was beaten by peaceful citizens of the United Nations, men who left their homes and families to learn the unfamiliar and uncongenial business of waging war.

Because they loved freedom and justice, they fought with a fury that no tyranny can withstand. Because they and their families love peace and decency, we and the other peoples of the world can look forward confidently to a better and happier future for mankind.

But love of freedom and justice and belief in certain victory are not in themselves enough. We and the other

peace-loving nations must have faith in Almighty God as the ultimate ruling force in our lives and theirs.

It was faith that brought our forefathers to this land of ours, that inspired the founding of our nation, and that has been the underlying force in our progress and our development throughout our history.

The very religious freedom which is a fountainhead of our democracy would have been swept away along with our other freedoms had the dictators had their way. And now, as peace approaches, having fought the good fight, we must realize that only through this spiritual dynamic can our individual and national freedom be preserved. Our faith in God must be alive and vibrant in our daily lives if we are to gain the full rewards of victory. Only at our peril can we neglect that faith in the coming days of peace.

If only our faith, which the churches have helped to build and preserve, is robust, if only that faith is an active and not merely a passive factor in our daily lives, then can we draw with confident assurance from the great reservoir of spiritual strength and guidance which is ever at our disposal if we but seek it.

Many have prayed in moments of darkness and discouragement; our fighting men have prayed in crisis and peril, and we at home have prayed for them and for the world's deliverance from war. In the times of tranquillity to come, that spiritual faith in our individual and collective lives must be the cornerstone upon which we shall build the enduring security and peace to which we are dedicated.

For man cannot build a lasting peace by material means alone. But, if he has faith and draws on the spiritual help from God which has been promised to those who believe, man can do what to the unbeliever is impossible.

Let us therefore pray, in our churches and in our homes, today and in the days to come, for our representatives and for the representatives of many peoples as they embark at San Francisco upon the great undertaking which can, with God's help, deliver mankind from the scourge of war. And as we pray let us be of good courage and high hope, remembering Christ's words:

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

"For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

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Penna. School of Alcohol Studies

A School of Alcohol Education patterned after the Yale School of Alcohol Studies, was held at Juniata College, Huntingdon, Pennsylvania, June 18 to 22nd inclusive. The director was Dr. George F. Dunkelberger, Professor of Education and Psychology, Susquehanna University and chairman of the Pennsylvania Alcohol Education Committee responsible for the organization and administration of the school. A faculty of fifteen members was composed of scientific and medical men, research workers, social welfare directors and educators who are acknowledged authorities in their fields. Three of the instructors were from Yale University.

In this school the alcohol problem was studied largely from the scientific point of view. Those in attendance, 104 in number, from all parts of Pennsylvania, were pastors, public school teachers, college graduates, educators and temperance leaders. In the five days of the school there were nineteen two-hour periods of lectures, demonstrations and discussions. Those in attendance will go back to their respective communities with new approaches, new facts and a new enthusiasm to give those interested in this alcohol problem.

The National Reform Association had two representatives—Rev. E. Joe Vandervort of the Association's Board of Directors, and Miss Elaine Sutton, graduate of Geneva College in the class of 1945—in attendance at the conference. The Association paid the expenses of these two delegates.

* * *

Bad Bills Defeated

In the last issue of The Christian Statesman we listed some thirty bills bearing on moral issues which at that time were before the Pennsylvania Legislature. A few more were afterwards introduced. About 20 of these bills were on the liquor issue, all but

four or five of which were intended to give greater leeway to the vendors of alcoholic beverages. Among the latter were bills to exempt clubs from the Quota Law and to prohibit local option elections during the war and for six months thereafter. A bill to include clubs specifically in the Quota Law was the most important of the good liquor bills. We are glad to report that not one of these bad liquor bills passed the Legislature. Most of them died in committees, but we regret to add that none of the good liquor bills were passed.

Of the five bills before the Legislature on the Sabbath issue, only one was a good bill—to prohibit the sale of liquor in clubs on the Lord's Day. This failed of passage as did the four bad Sabbath bills. Two of these would have legalized Sunday bowling. Both of these bills died in the House Committee. The bill to legalize Sunday ice skating passed the Senate but got no farther. The bill to legalize the sale of liquor on the Sabbath also failed of passage.

The contest on gambling bills was lively. A bill to legalize bingo with gambling was lost in the House by a vote of 93 for and 100 against. A vote to reconsider this bill was also lost by 89 for and 92 against. Another bingo bill was killed in committee. A bill to legalize horse race gambling, the proceeds to supplement teachers salaries, was voted on in the House, 98 for and 87 against, but failed of passage on account of the fact that a vote of 105 is required for the passage of any bill in the House.

While the moral forces did not succeed in getting any of their bills enacted into law, they were able to defeat the far more numerous bills of the opposition.

* * *

Dr. Fleming

On June 8th the editor enjoyed the privilege of a day's visit at the home of Dr. and Mrs. W. S. Fleming at 4117 N. Overhill Avenue, Chicago 34, Illinois. As is known to most of our readers, Dr. Fleming was on the staff of The National Reform Association for eleven years, giving his time to promoting the Bible in the schools cause and is best known as the author of the book, "God In Our Public Schools". Dr. Fleming, who has lived to the advanced age of four score years, has been in failing health for some time. Last December he suffered a slight stroke and a heavier one in January of this year. For a time he was confined to bed. However, he has partially recovered, is able to go about his home and to drive his car a few squares and even to give some slight assistance to the carpenter who is completing a small but comfortable cottage which he pur-

chased last summer. He is reconciled to "going softly" the rest of his days.

Nevertheless, he is vigorous in mind. has lost none of his interest in public affairs, nor his devotion to the great cause to which he has given the best thought and energies of his life, namely, that of restoring the Bible and moral and religious training to the public schools of our nation. It was a great privilege to spend a few hours in fellowship with him and his devoted wife in their home. We assured Dr. and Mrs. Fleming of the prayers and best wishes of their many friends.

* * *

Rev. James S. Martin's Death

Rev. James S. Martin, D.D., formerly General Superintendent of The National Reform Association (1909-1925), died on Sabbath, June 17, 1945, at Santa Ana, California, at the age of eighty-four years. On the following Tuesday forenoon a funeral service was held in the Reformed Presbyterian Church in that place. The service was in charge of Rev. Samuel Edgar, D.D. Scripture was read by Rev. J. Ren Patterson, prayer by Rev. A. M. Thompson and the address by Rev. Walter McCarroll, D.D. His wife, Mrs. Martin, left Santa Ana on Tuesday evening with the body for Beaver Falls, Pennsylvania, their home until recently. They arrived Friday evening. On Saturday, June 23rd, a funeral service was held in the College Hill Reformed Presbyterian Church of that place where for many years Dr. and Mrs. Martin worshipped.

The service was in charge of the pastor, Rev. J. G. McElhinney, D.D. Others assisting were Rev. Delber H. Elliott, who lead in prayer and the following who made brief addresses: Rev. E. A. Crooks, D.D., acting pastor of the Reformed Presbyterian Church, New Castle, Pennsylvania, where Dr. Martin was pastor for sixteen years; Rev. W. W. McKinney, Ph.D., of the Board of Directors of The National Reform Association, to which Dr. Martin gave the greatest service of his life, and President M. M. Pearce, President of Geneva College, with which Dr. Martin was connected for twenty years until his retirement a year ago. Burial was at the Beaver Falls cemetery.

An appreciation of Dr. Martin's life service, particularly of his service in connection with The National Reform Association, will be given in the next issue of The Christian Statesman.

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APOLOGY

We are sorry for the lateness of this issue of The Christian Statesman. This is due to war-time conditions along with extra burdens on both the Editor and the printer of The Statesman.

The San Francisco Conference and Beyond

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injustice and oppression among nations and to build a strong public sentiment for just and right relations among all nations, great and small.

America's Responsibility

We are concerned chiefly with our own nation's responsibility in achieving the results aimed at by the San Francisco Conference. This responsibility is great. We are one of the great powers. Our nation has vast resources. We are in the forefront in the liberation of the nations from the Axis Powers. At the close of the war we will be the greatest military power in all history. Our responsibility is commensurate with our power. How shall we use this power? In the days immediately before us America will face the greatest test of her history. Shall she use this power for self-aggrandisement, for her own exaltation, for her material advantage? Shall she rely upon force, and dominate weaker nations? Or shall she use her power for establishing justice and righteousness among the nations, for helping to uplift the backward peoples of the world, for securing the rights and liberties which the Creator has bestowed upon all peoples? Or, shall she revert to her former policy of isolation in a fruitless endeavor to stand aloof from the rest of the world, reverting to the policy which dominated our international relations at the close of the First World War? This is where America's test will come. God forbid that we should ever revert to isolationism. This policy is as unchristian as it is impossible. When Satan made war on the human race God didn't build a wall of isolation around heaven and issue a neutrality proclamation. He sent his Son into the sin-cursed, war-torn earth on a mission of righteousness and peace.

There will be many voices raised for America to use her power to advance her own selfish interests. They will say, "We must be realistic and look after our own interests; to apply the principles of Christianity in international relations is idealistic and impracticable in the world as it is today." These voices will insist on vast armaments, on high tariffs and everything else necessary to maintain our high wages and standards of living, and all that. But if America is to fulfill her responsibility for the peace of the world these voices must be stilled by voices of others who insist that only Christ's principles of justice and humanity applied internationally will prevent another world war, and bring the peace and happiness to the nations so earn-

estly desired by all the peoples of the earth.

To whom must we look for the proclaiming and applying of these principles? The answer is to the church and Christian people of America. Never has the Christian church and our Christian people faced such a challenge as they face today. Let them ring the changes on the great fundamental truth that God is the moral Governor of all the nations, that Jesus Christ is the Lord of the national and international life of the world as truly as He is of its individual life, and that the moral laws of God are as binding on nations in their relations to each other as they are on individuals in their relations to each other.

Let them go beyond this in applying these Christian principles of righteousness and brotherhood to the economic problems which are the chief causes of modern war, to the political problems that the nations are now facing—the problems of dealing with colonial and dependent peoples—and to the social problems, pre-eminently

the racial problem, another chief cause of war.

It is our conviction that the churches and the Christian people of America in their various organizational relationships have it within their power to determine whether America in days to come will be looked upon as a great military power, using this power for self-exaltation, or as a great moral power, using this power for the uplift of mankind, and if she has to resort to the use of force, using it only for just and righteous ends. God grant it may be the latter.

We have come to a time in the history of the world when an informed public opinion is becoming the power which determines what the international relationship of a nation shall be. In earlier days public opinion had little to do with this. A few at the head of the nation's government who recognized little responsibility to the people, decided its foreign policy. This is no longer true. We are living in a new world today. With the coming of the telegraph, cable, radio and with free-

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Books on National Reform Subjects

(Numbers 1 to 6 inclusive published by The National Reform Association)

1. **CHRISTIAN CIVIL GOVERNMENT** by Rev. David McAllister, D.D., LL.D. Revised Edition. 356 pages. Paper binding, 50 cents; cloth, 75 cents.
2. **GOD IN OUR PUBLIC SCHOOLS** by Rev. W. S. Fleming, D.D., Second Edition, 1944. 248 pages. Cloth binding, \$1.50.
3. **THE DAY.** (Christian Sabbath) by R. H. Martin, D.D., 190 pages. Fabroid cover, \$1.00
4. **SIX STUDIES ON THE DAY** by R. H. Martin, D.D., Second Edition, 1937. Paper cover, 25 cents.
5. **COLLAPSE OF CHRISTLESS CIVILIZATION** by R. C. Wylie, D.D., LL.D. Paper cover, 25 cents.
6. **THE WORLD'S MORAL PROBLEMS.** Addresses at the Third World's Christian Citizenship Conference (1919). 508 pages. 50 cents.
7. **THE TRAIL OF THE TOTALITARIAN** by Delber H. Elliott, D.D., Published 1939. 158 pages. Cloth binding, \$1.00
8. **THE MORMON MENACE.** Confessions of John Doyle Lee, Danite. 368 pages. Cloth, \$1.00.
9. **BRIGHAM YOUNG AND HIS MORMON EMPIRE** by Ex-Senator Frank J. Cannon and George L. Knapp. 398 pages. Cloth, \$1.50.
10. **UNDER THE PROPHET IN UTAH,** by Frank J. Cannon and Harvey J. O'Higgins, 402 pages. \$1.65.

Secure from The National Reform Association
209 Ninth Street, Pittsburgh 22, Pa.

Association Activities

Recent speaking engagements of the President of the Association:

First Presbyterian Church, New Wilmington, Pa.; First Presbyterian Church, Jeannette, Pa.; First Church of the Brethren, Pittsburgh, Pa.

Dr. Martin also addressed the annual Lawrence County (Pa.) Sabbath School Convention in New Castle on "How to Meet the Liquor Advertising Situation," and was in charge of the Temperance and other Moral Issues Conference.

He also presented the Association's annual report to the Synod of the Reformed Presbyterian Church at Winona Lake, Indiana, and spoke before the Synod on behalf of the National Reform cause. The Synod recommended as usual that an offering be taken in the congregations of this church on November 1st for the National Reform Association. Last year this offering amounted to about \$3,100.00.

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The President of the Association in cooperation with Miss Mary B. Ervin, President of the Ohio Woman's Christian Temperance Union, and also Vice President of the National W.C.T.U., have prepared Ohio liquor leaflets similar to those which the National Reform Association has been preparing and publishing for a number of years past. The figures for the sales of liquor in Ohio, and by counties in Ohio, were secured from the Departments of Liquor Control and Taxation of the state and figures on the cost of public education from the Department of Education of that state. These figures, together with other important data, are being published in colors in a sheet, 8½x11, for distribution throughout Ohio. These leaflets can be secured from the Ohio W.C.T.U., 1444 E. Broad Street, Columbus 5, Ohio.

The National Reform Association is publishing similar leaflets with the necessary changes for the State of Pennsylvania. Further information regarding these leaflets, cost, etc., can be obtained from The National Reform Association.

* * *

Our Association gave assistance in a number of local option contests on liquor and beer at the Primary Election in Pennsylvania on June 19, 1945. We furnished data on the number of retail licensed places and the amount spent for intoxicating liquors in 1944 and other data in a number of Pennsylvania counties. In Beaver County, where our Association has a county branch, we gave special help. Mr. W. A. Bliss, vice-chairman of this Branch, took the lead in preventing a vote on

the liquor and beer issue in Borough Township where there is a large Curtis Wright plant, from getting on the ballot. On account of a large number of signers to the petition to get this issue on the ballot not being registered voters, the county commissioners refused to place the issue on the ballot.

In Ohio Township where both the liquor and beer issue were voted on, the Drys won by a substantial majority. In Bridgewater Borough where the liquor issue was voted on, the Drys lost. The vote was 239 for and 193 against. In the Bridgewater contest our Branch furnished sufficient literature of six or seven different kinds to place it in all the homes of the borough. The local committee carried on an aggressive campaign for a week before the election, but it was not sufficient to throw out the five licensed places in the borough.

* * *

Our Association participated actively in the fight on bills on moral issues in the Pennsylvania Legislature through the columns of The Christian Statesman, through 4,000 copies of a four-page leaflet giving the number and character of these bills, through specially prepared mimeographed sheets and by letters to the number of about 600 which were sent through the state to pastors, clerks of sessions and other moral and religious leaders. This literature gave information on the committees to which these bills were referred with suggestions as to the most effective methods to be employed in opposing the bad bills and in supporting the good ones.

* * *

The president and secretary of The National Reform Association sent a letter to President Roosevelt on the day of his death urging him to use his influence to have the daily sessions of the San Francisco Conference opened with prayer. Immediately following his death and before the opening of the San Francisco Conference, a letter was also sent to the United States delegates to this conference enclosing a copy of the letter to President Roosevelt. This letter also contained copy of a petition which the Association prepared and had circulated widely throughout the nation setting forth the Christian principles which the Association advocates in the setting up of this New World Order, with a request that the delegates give careful consideration to these principles and advocate them before the conference. To these letters a reply was received from the Department of State acknowledging receipt of these various communications and expressing appreciation of the convic-

tions and wishes of The National Reform constituency with respect to a Christian world order. Our letter to Secretary of State Stettinius and the reply from the Department of State are found elsewhere in this issue of The Christian Statesman.

Bible Study Courses in the Public Schools

For one year Rev. E. M. Hertzler, of Marion, Ohio, has been our Association's field representative on Religious Education in the Public Schools. His work consists in the setting up of Bible study courses in the public schools. He is pastor of a small congregation in Marion and gives only half of his time to this work. He goes from city to city during the week contacting public school superintendents and ministerial associations or other religious groups with a view to interesting them in introducing Bible study courses into the public schools.

While our Association is not opposed to what is termed release-time—that is giving this instruction outside the public schools—we do not believe this plan is the solution of the problem, as in most cases it reaches only a very small proportion of those who most need it. Therefore, we confine our efforts to places where they are ready to give this instruction in the public schools.

It also calls for the instruction being given by teachers qualified by character and training to give it. We insist that these teachers should measure up in general educational qualifications with other teachers in the public schools and that they also should have some special training in teaching the Bible and should be paid on an equality with other public school teachers.

— During the year that Mr. Hertzler has been with our Association he has visited no less than 84 cities, most of them varying in population from 10,000 to 60,000 in Ohio, Indiana and Michigan. Eleven of these have definitely organized programs for Bible teaching in the schools which are either already in operation or which will be started at the opening of the school year this autumn. In a large number of other cities the program is under favorable consideration. It should be said that it usually requires almost a year after these cities have been contacted for the program to be adopted and put into operation.

We quote from Mr. Hertzler's report of May 29, as follows:

"I have visited 46 cities in Ohio, in each of which I presented our program to the Superintendent of Schools and to the Ministerial Association. Similarly 17 cities in Michigan, and 21 in Indiana. I have visited several other cities, but did not get opportunity to

present our program in an adequate way. Of the 84 cities listed above, I feel that some definite, positive impression has been made. I have been back to 28 of them for a second time to help some group get a better understanding of the program and get organized. A few cities have called me back a third time. Eleven cities have definitely organized programs, ready to start next autumn, which grew out of my visits. In addition, three other cities are pending, that is they have definitely committed themselves to the program but are not yet well enough advanced in their organization to be considered as actually going. I have been called into 4 cities where they have had a released-time program, and they have asked me to help them organize to change over to our plan. In addition, I have run into numerous Superintendents of Schools, who in past years have had some experience with a released-time program, either in their present school system or in some other system, who rate the released-time system a failure and tell me frankly that if I want to talk released-time, they will have nothing to do with our program. Out of the 84 cities visited, only four Superintendents of Schools criticised and opposed our plan. A few other cities had a released-time program some years ago (before the depression) which had folded up. In most of such places both ministers and school administrators have expressed themselves in favor of our plan rather than a return to released-time or dismissed time."

The following are cities in which the program is either in operation or will be inaugurated this autumn: In Ohio, Alliance, Bellaire, Bellefontaine, Bryan, Defiance, Findley. The last named two changed from released-time to giving this instruction in the public schools. In Michigan, Adrian, and Wyandotte. In Indiana, Huntingdon.

In Lancaster and Ironton, Ohio, and Logansport, Indiana, the situation is very favorable, but it is not likely that Bible courses will be introduced as early as this fall.

DR. FLEMING'S BOOK

We have recently had evidence that the interest in Dr. Fleming's Book, *GOD IN OUR PUBLIC SCHOOLS*, is not confined to United States, but reaches out even to the far ends of the earth. We have just had orders for the book from Canada, Brazil and far off New Zealand. We have also received copy of an issue of the *AUSTRALIAN CHRISTIAN WORLD*, an interdenominational weekly published in Sidney, Australia, which contains a 2,500-word review of this book. Of the many reviews of this book which have come to our office, nearly all of them

complimentary, this review is the most comprehensive and satisfactory of any. It will reach thousands of Christian leaders in this far off continent.

Of the 2,000 copies of the second edition published last fall, about 1,200 have gone out from our office to many countries, most of them, of course, in our own country. The far-reaching influence of this book will be better realized when it is known that most of these copies go to persons of influence in the religious and educational world. The following letters are evidences of this:

"Enclosed please find check for \$1.50. Will you kindly send a copy of *GOD IN OUR PUBLIC SCHOOLS*, by W. S. Fleming, D.D., to

Mary E. Dillon,
President of Board of Education
of the City of New York.

Very sincerely yours,
Alice M. Dickson, Secretary.

* * *

"I have read with great pleasure and profit, *God In Our Public Schools*. We have been working for sometime to get the Bible into our schools in this province. . . . I would like to present copies of this book to the Minister of Education, to the principals of our Normal Schools, to the Regina School Board and the principal of several of our schools. . . . We do appreciate the work you are doing and your kindly cooperation."

Rev. W. R. Morrison, President,
Canadian Divisional Union, National
Young Life Campaign, Regina, Saskatchewan, Canada.

* * *

"I understand that the book entitled, *GOD IN OUR PUBLIC SCHOOLS*, by Rev. Fleming, is being rewritten. As soon as it is in print will you send me a copy together with your bill. I had a copy of the first edition and consider it a wonderful help in the work the Gideons are doing, that is placing Bibles in the public schools."

Very truly yours,
Roy C. Gamble, Treasurer,
The Gideons of Michigan.

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reality and that they constitute a hopeful beginning beyond which open up great future possibilities.

You may be assured that the United States Delegation at San Francisco will do its utmost to obtain agreement on a system of international organization which represents the maximum attainable under present conditions and at this time.

Sincerely yours,
For the Acting Secretary of State:
Francis H. Russell,
Chief, Division of Public Liaison

McGUFFEY READERS

Some months ago we made known through the columns of *The Christian Statesman* that the McGuffey series of readers had been republished and that through an arrangement with the publishers we were able to secure copies and furnish them to persons interested in securing a set (six readers and the primer) at a cost below the retail price. Since then we have filled orders for 60 sets and the orders are still coming in. This is evidence of an interest in having textbooks with the moral and religious content that characterizes the McGuffey Readers, restored to our public schools. While some of these orders come from persons who had used the McGuffey Readers when they were in the public schools, a good many of them were secured to place them in public school libraries, or with public school officials or teachers. For example Rev. Kermit S. Edgar, Minneola, Kansas, secured four sets which he writes went to the following: Minneola Grade School, Minneola High School, Mr. Bruce Ramsay, Principal of the Fowler Grade School, and Rev. Harry W. Orr of Arkansas City, Kansas.

Mr. Edgar sends us the following extracts from an article in a recent issue of "The Church Militant," a Lutheran publication, concerning the McGuffey Readers:

"These books were used in the public schools throughout the U.S.A., for many years. They were almost universal 50 years ago, but a generation arose that knew not God, nor cared very much for the ideas taught by the Bible and believed by our forefathers. Hence these invaluable readers were relegated to the scrap heap.

"They cannot be excelled for their great moral teaching, founded on the Scripture. The author of them was a Presbyterian minister — of the old school—who believed the entire Bible and sought in every possible way to impress it upon the pupils. Henry Ford and Theodore Roosevelt studied from them, and Mr. Ford is doing much to perpetuate their teaching.

"Today the readers are full of birds, bees and other natural studies that have not the slightest moral teaching in them. The whole idea today is not to bring any influence to bear upon the children in spiritual matters, but to let them select their own religious preferences when they grow up. From the condition of the nation and the crowded prisons, it would seem this idea has not brought the desired results."

Not for profit, but to advance the cause, we will continue to furnish these books at \$4.00 per set including postage.

THE CHALLENGE OF THE CHAPLAIN

CHAPLAIN ROSS M. HAVERFIELD

(Chaplain Haverfield is a member of the Board of Directors of the National Reform Association)

There is no phase of the Christian ministry that is so challenging at this time as the chaplaincy. Regardless of where the chaplain may be stationed, whether on land or sea, at the base or at the front, in a hospital or with prisoners, he is constantly being confronted with opportunities that may have far-reaching results extending beyond the days of battle to the era of peace. Therefore every chaplain is conscious of his responsibility to his men, and prays constantly that he may be able to meet "the challenge of the chaplain."

The first challenge is to the chaplain himself. He must be alert, patient, resourceful, and untiring in his ministry. If ever a man's faith is tried, it is in the midst of circumstances of war and blood-shed and suffering and death. The uncertainties of tomorrow and the homesickness for the conditions of yesterday, make today a grim reality to the chaplain. Men come to him for counsel, for guidance, and for spiritual power and moral courage. May God give the chaplain what he needs to meet this challenge and to uphold those spiritual values and ideals for which he is fighting.

The second challenge is the chaplain's unique position in the soldier's life. Preaching is of value when it is exemplified by the chaplain as he mingles with his men. Religion becomes vital when its spirit challenges men to abstain from that which is evil and immoral and profane. In the army the chaplain has the opportunity of ministering to men whose hearts are most receptive, and to men whose lives are being tested as by fire. Surely no chaplain can fail to sense this important position of leadership. The temptations that confront men in uniform are very subtle and very real. Unless someone is constantly on the job chal-

lenging the men to be strong and to overcome evil with good, there will be many moral and spiritual casualties in this war. However a far-seeing War Department has made ample provision for this situation by providing a well-trained and equipped Chaplain Corps whose sole responsibility is to serve the spiritual needs of the personnel. The chaplains have been called "Soldiers of God", and if he wears "the armour of God", he will do much to win a great spiritual Victory for the Master—challenging his men to quit themselves like men and to be strong!

The third challenge of the chaplain is to the church back home. The chaplain has left his parish to assume his duty in the army, but he still has a keen interest in the work of his Church and of his own denomination. As he labors among the military personnel and endeavors to uphold their Christian morale, so he has every right to expect the civilian pastor to keep "the home fires burning." Parish programs need to be geared into the life of our day, and pastors must assume on the home front what the chaplain assumes on the military front. To minister to the broken-hearted, to care for the sick and the helpless; to visit the fatherless and the widows; to preach the Gospel of peace and goodwill; and to see the youth of his flock drafted into service, is a challenge that the chaplain prays the clergyman in civilian clothes will manfully assume. The heroes are not all on the fighting line in Europe or in the Philippines; there are many heroic souls doing valiant duty in a quiet but masterful way, for whom there may be no citations here, but a glorious "Well done" in heaven.

The other challenge of the chaplain is to the community from which the military personnel has come. The

army represents a great cross-section of this country and as these men attend the chapel services or come to the chaplain's office for interviews, the chaplain is dealing with all groups and all types of communities. Already many of these men who have been to see the chaplain have been honorably discharged from the service and have returned to their communities. The prayers of the chaplain go with them, and the men and women who live in these communities can help God answer these prayers. These soldiers some of them bearing the scars of battle, must be given every chance to take their rightful place in their home community, and be given the consideration to which they are entitled, as well as the warmth of genuine gratitude. A man may find it hard for a while to become rehabilitated, and if so, the chaplain would challenge the community and the soldier's family to have patience and to add to patience, wisdom. If he seems changed, so does the community to him, and both will have to get acquainted again. But above all else, let him know how happy you are to have him home again, and how proud you are of his part in the Victory which will come. The chaplains send these men back, and urge you to open the doors of your homes and of your hearts to receive them and to reclaim them as your very own again.

These are challenges. May God help us to accept them with courage, and to do the best we can where we are with what we have!

"Rise up, O men of God!

Have done with lesser things;

Give heart, and soul, and mind, and strength

To serve the King of kings."

San Francisco Conference and Beyond

(Continued from Page 5)

dom of speech and of the press, the common people of the world are becoming informed on public affairs and as never before their voice is becoming the dominating force in deciding what the foreign relationship of their nation shall be. This is one of the hopeful signs of our times. For the people do not want war. This gives the church and Christian people a new responsibility in becoming the controlling factor in building a public sentiment against war and for justice and

brotherhood among nations.

One thing more is essential if America is to measure up to her responsibility for the peace of the world. An informed Christian public opinion must be brought to bear upon our public officials who will represent us in determining our international policies. It is at this point that our churches and Christian people are most likely to fail.

First of all, and now, let us bring the weight of our Christian convictions and wishes to bear upon the Senate of the United States for the ratification of the charter and organization for the New World Order which is submitted to them by the United Nations Con-

ference. Let churches and other groups take action and send it to the Senators from their state with the request it be presented to the Senate. And let individuals write personal letters to their senators expressing their desire that the Senate at once ratify the treaty without reservation or amendment.

And afterwards, for the years to come, let the Christian convictions of our American people regarding our international relationships be brought to bear upon our public officials at Washington. Thus will America meet her responsibility for the peace of the world.